The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX. New Series.—No. 41. SATURDAY, OCTOBER 13, 1883.

Rs. 6 PER ANNUM IN ADVANCE WITH INDIAN POSTAGE Rs. 7-10.
SINGLE COPY ANNAS TWO

INTERNATIONAL BIBLE STUDY.

October 14th 1883.——*Josh.* V. 10—VI. 5.

For Comment see last *Guardian.*

October 21.——*Josh.* VII. 6—26.

This was a holy war in which the Israelites were engaged. God was their General, and would not suffer the army to be brought under the demoralizing influence connected with plunder. All the property of the enemy was his, and he willed that it should be destroyed, to show his detestation of the idolatry in which the Cananites had lived; with the exception of the silver and gold and brazen and iron vessels, which were put into the treasury of the house of the Lord. God was intent upon the education of his people in faith, self-denial, freedom from covetousness, &c. It was doubtless a bitter pill to many of the Israelites to see so many nice things committed to the flames, and we may be sure that doubts arose in the minds of many whether this was the best way of disposing of them. To destroy them was to sacrifice their value. They had been hitherto used for wrong ends, why not now use them for right ends? This temptation was met in the minds of almost all by the thought that God was their leader and commander, and was himself giving them glorious victories, and had a perfect right to regard the goods of these idolatrous foes as accursed, and that he had determined that their property should perish with them. But there was one of them who yielded to the temptation, and availed himself of an opportunity to take some of the wealth and secrete it in his tent. No one know any thing about this act of his. But when a force went against Ai, they were defeated. Joshua was appalled. What did this mean? After all, was God going to leave them to shift for themselves, in the midst of the enemy's country, after having used his power to bring them in? It was a terrible revulsion. Here was a contingency unanticipated. The defeat would be most disastrous, putting a new heart into the people of the land, and encouraging them to resist to the uttermost. And the army of Israel was stricken at once with terror. They had confidently assumed that God would never fail them nor forsake them, and now he was abandoning them to their enemies. They were to learn that God's promises are conditioned upon their obedience.

Joshua and the elders cast themselves down before the Lord and expostulated with him for allowing them to experience this defeat, the prelude possibly of some overwhelming calamity. They reproached themselves for not having been content, like the two and a half tribes, to remain on the east side of Jordan. "What wilt thou do unto thy great name?" This was the unhappy feature of the matter, that God's great name would be dishonoured in the eyes of the enemy, and they would begin to resume confidence in their own imaginary Gods.

"And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have transgressed my covenant which I commanded them." They had taken some of the accursed stuff, and kept it and thus the curse had come upon Israel. All things are not only of God, and through God, but to and for God. Men have nothing except as God lets them have it, and he may resume it at his pleasure. Proprietary rights are with him, and not with man. Else it would be a wrong thing for God to separate a man from what that man considers his property, as by death or in other ways. If all is God's, He has a perfect right to determine the use that shall be made of it When, to signify his abhorrence of some use that has been made of it, he prononnces it accursed, it is accursed, and communicates its curse to those who treat it as property. God gives them plainly to understand that He will have nofhing to do with them until they put away the evil. They are unhallowed until they have put away the transgression.

"In the morning therefore ye shall be brought according to your tribes; and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take, shall come by households; and the household which the Lord shall take shall come man by man. And he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord and wrought folly in Israel." 14, 15.

Thus tribe by tribe is tested and found innocent; until Judah was found to be attainted: then family by family, until the Zarhites were reached, and among them the household of Zabdi, and in this Achan. Thus marvellously made manifest, he could deny nothing, acknowledges that he had yielded to his covetous desires and taken from the spoils a goodly Babylonish garment, 200 shekels of silver and a wedge of gold, and buried the whole in his tent. The things are found.

"And Joshua and all Israel with him, took Achan the son of Zerah, and the silver and the garment and the wedge of gold, and his sons and his daughters, and his oxen and his asses and his sheep and his tent and all that he had, and brought them to the valley of Achor."—"And all Israel stoned him with stones, and burned them with fire, after they had stoned them." "And they raised over him a great heap of stones unto this day." Some seek to make it appear that Achan alone was stoned, not his family; and explain the plural in burned them by supposing that it has reference to the property of Achan. This point cannot be clearly established. It could not be shown that the family of Achan were not privy to his procedure.

There is a vast amount of what men call property at the present day, that is accursed, not merely that which has been dedicated to idols and false gods, but that which is itself worshipped. Mammon has a mightier sway this day than he (or she) ever had. Statisticians sometimes tell us that the Buddhists are so many, the Mahomedans so many, the Romanists so many; but nobody has yet told us how many worshippers of Mammon there are in the world. Observe that the substance of Jericho did not become sanctified by being diverted to a better use; its curse went with it. If this should turn out to be the case with the property of those who turn to the Lord, how necessary that men would recognize the fact that the Lord is the Proprietor of all, and beware of treating their goods as their own. Zaccheus took the right course.

WEEKLY REVIEW.

—We hear that the Rev. Mr. Hægert of the Bethel Santal Mission has baptized twenty-seven men and women, including two headmen of villages, during the last six months.

—A Printing Press has been established at Ajmere in connection with the Presbyterian (U. I.) Mission there. The Rev. Dr. Husband will have the superintendence of it.

—The *Bombay Gazette* thinks there might be a better application of the money subscribed as a memarial of Dr. Wilson. Instead of philological Lectures year after year, it is suggested that the range of subjects be enlarged so as to include philosophy, history and literature. If we remember rightly, the general subject of the lectures was indicated by Dr. Wilson himself, though we agree with the *Gazette* in thinking that a more elastic scheme would secure better audiences and be more generally useful.

—The *Times of India* says:

"One might almost think from the manner in which the Methodist organs refer to the innocent amusements of the people who frequent Poona during the season after months of unremitting drudgery either in Bombay offices or in unhealthy and lonely districts, that the austere conductors of those journals would like to make the world as dull as their own gloomy creed."

Our contemporay has special reference to the *Indian Witness*, but before he gets through makes it evident that he includes the *Bombay Guardian.* The *Guardian* is not a Methodist organ, but rejoices in all that corresponds with Christ's teachings whether in Methodism or in other branches of the Chr. church. But we beg to assure our contemporary that ours is not a gloomy creed, but one that has a vast amount of sunshine in it. When we referred to the gayeties and games of the day, it was with regret that the art of being happy was so little understood. We have found out a game that

is vastly more enlivening them badminton, lawn-tennis, polo, billiards, fancy balls, races, lotteries, drink and dice; and that is the game of recovering this beautiful world from the mildew of sin. The highest obligation in our creed is expressed in the words, "Rejoice in the Lord always." The gloomy creed is theirs who believe that life has nothing better for a man or woman than the poor and dubious excitement that is pursued from day to day and night to night in what is called the gay world; and that the ordinary business of a man is drudgery. Christ came into the world and laboured joyously at the trade of a carpenter for the better part of thirty years, and he has power to make every man's burden light, and his yoke easy. What is wanted is not *recreation*, something to be sandwiched in between the unpalatable bread of to-day and to-morrow; but a change in ourselves, causing service itself to be gladdening and ever welcome. What Jesus said to the Samaritan woman, he says to the sons and daughters of fashion of the present day: "If thou knewest the gift of God and who it is that saith unto thee, give me to drink, thou wouldst have asked of him and he would have given thee living water, a well of water springing up unto everlasting life."

—The *Bombay Catholic Examiner* says that Romanists do not pay divine honours to the blessed Virgin, when they address their prayers to her for the rectification of what is now amiss in the world. We get our ideas on the subject from Him who has said Thou shalt worship the Lord thy God and him only shalt thou serve, and from the Scriptures which say that prayer is to be offered to God (Ps. v. 2, Mat. iv. 10,) to Christ (Luke xxiii. 42, Acts vii. 59,) to the Holy Ghost with the Father and the Son. That worship which implies omniscience and omnipresence, is a rendering of divine honours. We are familiar with the distinctions made in worship by the Romanists, but repudiate them as without any foundation in Scripture. The remainder of our contemporary's comments will be found in our Epitome.

—It is a great pity, says the *Indian Churchman*, that such an enormous sum of money as £70,000 should have to be raised for endowment before the Queen will consent to nominate a Bishop to a new See. It was feared that the Bishop of Lincoln would have to resign his See, £11,000 being lacking to the endowment; but it is to be made good. £70,000 for a Bishop! How much would be required for an Apostle?—When the World comes into the Church it brings its own measures of value, and its own conceptions of honour, dignity etc.

—We sympathize much with our brother Mr. Rawson of the Anglo-Indian Evangelization Society, in the great affliction that has befallen him through the removal of his wife, within a few months of her arrival in India. May the loving Lord himself comfort him and confirm in him the grace of submission, and enable him to testify that it has been good for him to be afflicted.

—At the request of H. N. T. we transfer to our columns from *The Christian* an article entitled "Our Boys." If we judge from the present drift of things, the outlook for English and Eurasian children brought up in this country is not very bright. In almost all departments, a host of Native youths are candidates for all available appointments, and they are not likely to look with favour upon those who are not strictly sons of the soil. The day has gone by when scholastic attainments were confined to one class, and when they who were supposed to have these, especially if Europeans, received marked deference from others. It is now 'each one for himself.' It is much to be regretted that agricultural employment is so depreciated as it is. The Ruler of the Universe would seem to have designed that the majority of mankind should live by tillage of the fields, and we do not think there is any condition more favourable for the best development of men generally. There is a great deal that is called education that is not that. Many a young man goes through the entire curriculum assigned him, and when he is at the end of it, his chief thought is to have done with toil, fling study to the winds and have a jolly time or at least an easy time. But unless a youth can come out of his scholastic term with a love of study and a spirit of enquiry, it can safely be said that his education has been a failure. There is nothing gained by throwing water into a leaky vessel. It may sometimes (times of examination) seem to be full, but the law of it is to let out, not retain, the contents. Christian parents are tempted to allow the secular to crowd out the religious in the schooling of their children in India; but it were a fatal mistake to yield to the temptation.

—Mrs J. E. Butler was with Miss Booth and Mrs. Charlesworth when they were arrested last month near Geneva, while engaged in burying a Salvationist. Miss Booth seemed to be of the opinion that although interdicted by the authorities she might cross the Swiss frontier to take part in the funeral of a friend. At the grave Miss Booth spoke and prayed, and the deceased was committed to the earth, and then the Mayor came forward and arrested the two young ladies. At the Palais de Justice Miss Booth produced a copy of the Treaty of 1855 between England and Switzerland, and pointed out that her arrest was a violation of this. After a while the ladies were released and conveyed to the frontier. Mrs. Butler says that the feelings of the people were evidently with the Salvationists; the authorities seem to have been influenced by their own ideas and prejudices. Our readers are aware that Miss Booth, before the end of last month, was again arrested, this time by the Neufchatel authorities, and after a brief confinement released.—It shows what ideas these Swiss authorities have of religious and civil liberty, that the Grand Council of Newfchatel should have issued an order forbidding every one to attend a Salvation Army Meeting of any kind.

—A correspondent (whose letter we do not publish) takes exception to the query put by Major Tucker, "Are you willing to be a vagrant for Christ's sake?" Our correspondent doubts if our Lord would have his servants so live as to be called vagrants. The apostles were without any certain dwelling-place, and Jesus had not where to lay his head, and we suppose that some such meaning was intended by the querist.

—The Rev. Dr. Butler, with Mrs. and Miss Butler, arrived on Sunday morning last from England and America. Dr. Butler came to India in 1856, on behalf of the M. E. Missionary Society, to choose a field and initiate work for that Society in India. He chose Oudh and Rohilcand, and after the mutiny was joined by other missionaries from America, and thus the very important work of the M. E. Mission in those provinces was fairly launched. Dr. B. is the author of *The Land of the Vedas*. He returned to America in 1866 and subsequently went to Mexico, there to inaugurate an equally important and successful mission. He retired recently, leaving his son and other missionaries actively engaged there. Having a desire to revisit his old field in this country, and see with his own eyes the wonderful work of God, he has found the way open for him to do so. He preached on Sunday evening last, at Grant Road Church, a powerful sermon on the words "I know that my Redeemer liveth." He left on Monday for Lucknow in order to take part in the Dussera Camp-Meeting.

—The last week has witnessed a number of casualties among Europeans in Bombay and at an out-station, and what is specially noticeable is that in the case of three at least death has been caused by eating oysters. The death of two ladies in high position and much esteemed for their kindly interest in the needy, at Nassick, was a great shock to the community. It seems so sad that deaths that might have been so easily avoided, should have fallen upon these parties, and we think there should be a particular enquiry into the matter that the public may be fully informed what it is that makes the eating of oysters so dangerous in Bombay. This is not one of the forbidden months for oysters. In these days when we boast so much of the powers with which science arms us, it is humiliating to be made to realize how often we are worsted in the conflict with death and danger. Happy are they who have fought a more momentous battle and have obtained the victory through the Lord Jesus Christ, and are found watching when the summons comes to them.

—Paris is a charming city, no doubt, but it detracts very much from the pleasure of a visitor to be hooted as he passes through the streets. King Alfonso of Spain has not carried back very pleasant recollections of his visit to the gay capital, and the President of the Republic finds it difficult to soothe his irritated feelings. Perhaps it is better for the world that these great powers should not see eye to eye, so long as they are swayed by last of dominion and have a passion for swallowing remote islands.

—The Indian editor's *mauvais quart d'heure* is when he reads his own paper and sees the forms that some of his ideas are made to assume. The readers of our last issue must have been puzzled to know what we were driving it in a remark about an observation of the *Liberal*. What we proposed to say was this:

"Must a reaction from rationalism necessarily be irrationalism? The proper reaction should be, we think, an increased devotion to the Kingdom of God," etc.

NOTICES OF BOOKS AND REPORTS.

"Verify your Quotations." A Second Letter to the Rt. Rev. L. Meurin, Bishop of Bombay, etc. in reply to his Lordship's Notes on my Letter. By the Rev. Luke Rivington, M.A. Part 1 Mr. Rivington begins now to lay aside his gloves, and to use very plain language. He feels bound "to accuse his Lordship of a very extraordinary perversion of Holy Scripture." In the Bishop's Reply to the eight Bishops he represented the Angel as saying to Mary (Luke I, 28) "Hail,

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full of grace!" and proceeds to argue that the Angel is testifying to a fulness of grace that implies the immaculated Conception. Mr. Rivington points out that the word *full* is not in the Greek, and that the very word used of Mary is used for every believer (Eph. 2. 7.) The angel Gabriel would certainly be justified in bringing an action for defamation against Dr. Meurin, for trying to make it appear that he is a witness to the immaculate Conception of Mary. Another outrageous perversion of Scripture in Bishop Meurin's Notes was noticed by us when it first came into our hands, though it escaped us to mention it when we wrote about the Notes in the *Guardian*. The *Luchnow Witness* drew attention to it. Bishop Meurin says, in italics "When the Pope speaks, we revere in him St. Peter's voice, and hold our peace," and quotes Acts xvi. 12 to show that it was so from the beginning. Mr. Rivington says:

The reason why "the multitude held their peace," was because some one else was going to speak. The silence of the people has, in the actual history, nothing to do with obedience, or even special deference, to S. Peter, but was occasioned be their desire to hear what Barnabas and Paul had to say. *Let us finish the verse.* It says, "Then all the multitude kept silence, and gave audience (or listened) to Barnabas and Paul."

Why did your Lordship quote only one-half of the verse? I must suppose that you did not "verify your quotation."

But let us continue the passage, for it is, as a whole, one of the most complete refutations of the Roman claims, so far as they are considered to rest on Holy Scripture.

It goes on. "And after they had held their peace," (that is, after Barnabas and Paul had spoken) "James answered." And then presently S. James says: "Wherefore my sentence is," &c., upon which "it pleased" (not Peter, but,) "*the Apostles and elders* with the whole Church, to send chosen men." "And they wrote letters by them after this manner." "*The Apostles and elders*, and brethren, send greeting unto the, brethren which are of the Gentiles." And in the next chapter we read of the same decrees of the Council, and they are described as the decrees "that were ordained," (not of Peter, but) "of the *Apostles and elders* which were at Jerusalem."

There is no germ here of Papal decrees. S Peter occupies no monarchical position. The multitude did not hold their peace after S. Peter had spoken, except to listen to Paul, and Barnabas, and James and then—after S. James had delivered the sentence of the Council—they did hold their peace. That—and not what your Lordship erroneously describes as the Scriptural evidence—was the order of the Primitive Church.

So far, Mr. Rivington has decidedly the best of the discussion. But he unfortunately leaves his vantage ground and makes a concession that will greatly weaken him in the conflict with the Jesuit Bishop. He says:

"The Bible and the Bible only is no watch word of the Church of England."

So much the worse for the Church of England. The apostles considered that when once the testimony of Scripture had been brought in, there was an end of all controversy. They assure us that the Scriptures are able to make men wise unto salvation, to save to the uttermost, and "to make the man of God perfect, thoroughly furnished unto all good works." Mr. Rivington says: "The two together, the Bible and the Church, are the infallible witness to Divine Truth, each infallible in itself." The church is the body of true believers on the earth, each and all of whom declare that they have not attained neither are already perfect. To couple in this way an absolutely reliable basis with a variable, uncertain, or at the best progressive basis, is logical suicide. Mr. Rivington cuts away the true foundation from under his feet. Alas for any church that cannot be certified by the Bible and the Bible alone. The Church of the redeemed is "built upon the foundation of the apostles and prophets."

"The Christian College Magazine." October. Contents: Immortality, by Principal Fairbairn. Berkeley, by T. E. Slater. Atmospheric Electricity, by G. K. Winter. Roman Coins in S. India. A Siren Song, by L. L. With Notices, Extracts, Science jottings, and Queries. We have read with much interest the article on Berkeley which gives a very fair account of him and of his ideal system, a system so often misunderstood and regarded as making the external world unreal, which it does not. It may be perfectly and in the highest sense real without being material. It is nearly forty years since we read Bishop Berkeley's works, and do not yet forget the deep impression made by them, and the help they were in the transition from Materialism to Christ.

"*The Harvest Field.*" The October number contains an account of the late Mrs. Patterson, of the Wesleyan Mission, Madras, who appears to have been very thorough and earnest in her devotion to Mission work. There is an article on the Sunday School as a Missionary Agency, by the Rev. J. Hudson, and one on Supernatural Possession, by the Rev. H. Gulliford. There is a notice of "the first Brahmin convert in Coorg;" Balaram, training Master in the Govt. Normal School in Merkara, was baptized on the 24th of June last in connection with the Basel Mission. His wife and son have since joined him.—The Rev. Messrs. Burgess and Pratt of the Wesleyan Mission, Secunderabad, have both been prostrated by severe illness, but are recovering.

The *India Methodist Watchman* for October contains the experience of "a first convert in our Secunderabad Telugu Work." Purumanandam was a *Sadhu*, (a holy man), and says he was then serving the devil and wickeder than ever. The account of his conversion is singularly interesting, and we must make room for it in our Miscellany column. Other interesting and profitable matters will be found in this number of the *Watchman*.

The Bombay Guardian.

SATURDAY, OCTOBER 13, 1883.

TITLES OF CHRISTIANS. XI.

ELECT.

This title is applied to the people of God, occasionally in the Old Testament, abundantly in the new. It means *chosen*, the chosen of God; chosen in Christ. Christ is spoken of as the elect One of God; e. g. "Mine elect, in whom my soul delighteth." Is. xlii. I. It often points back to a long-past time when the election was made. "Elect according to the fore-knowledge of God." 1 Pet i. 2. "Written in the book of life of the Lamb slain from the foundation of the world." Rev. xiii. 8. "The called according to his purpose; for whom he foreknew them he did predestinate, and whom he did predestinate, them he also called." Here the call or invitation is based upon the purpose. One who intends to have a marriage supper for his son, first decides whom he will invite, and then at the proper season invites them. An exception to this occurs in the parable where the original elect having refused to come, all and sundry, whoever will, are asked to take their place. This refers to the preaching of the Gospel to the Gentiles, when the Jews, as a nation, had shown themselves unworthy of it. And some took advantage of the fact that the Gospel was thus proclaimed, to condemn the preachers who engaged in it, accusing them of having turned to the Gentiles simply because it had been unsuccessfully offered to the Jews. They said, it was an afterthought designed to cover in some degree the humiliation of its rejection by the Jews. Paul, as being the most prominent and most pronounced preacher among the Gentiles, had specially to bear the brunt of this opprobrium; and the Gentile churches planted by him were much disturbed by those who sought to convince them that they had been surreptitiously brought into the visible fold of Christ; that election was of the Jews; that they must first submit to Moses and be circumcised, in order to share in the blessings promised to the children of Abraham. Paul very warmly and indignantly protested against this idea. In the Epistle to the Galatians, he points out that Abraham was accepted on the ground of his faith, before he was circumcised, and long before the giving of the law. Not only so, but the promise of God that all nations should be blessed through the seed of Abraham, was given to him before his circumcision. It was no after thought, no makeshift, no *dernier ressort*, no unwarranted expedient, blinding men to the failure of the Gospel, but the purpose of God from the foundation of the world. The Judaizing teachers compelled Paul to say much about election in his epistles, that the faith of those whom he was addressing might not be weakened by the idea that their place in the church had been given them arbitrarily by the apostles. God had from the beginning designed to save people of every nation, tribe and tongue; the salvation provided was for all; it was the genuine love of God that found expression in the Gospel; whosoever will, let him take the water of life freely.

All who believe are called according to his purpose. And many who do not believe are called according to his purpose. For this is the call: Whosoever will, let him take of the water of life freely. Men are free to accept or reject it. God wills that all men be saved; but men do not will it. God would save them from their sins, but they prefer not to be saved from their sins.

What takes place when a man believeth unto life? He is made aware of his sin, his ruin, his danger. The question then arises, Is God really able and really willing to save me? Looking at Christ crucified, as the Son of God voluntarily taking his place and suffering for him, tasting death for every man, the Just for the unjust, he says in his heart I am one of these unjust ones, guilty ones, and God for Christ's sake offers me in Christ

forgiveness of sin, a new heart, eternal life. Seeing this, believing this, believing that God is actually offering him salvation, he is enabled to take by faith what is offered. So the salvation of every man originates with God; and as we know that God is unchanging, from everlasting to everlasting the same, it is proper to speak of him as predestinated unto eternal life, and not saved by some after thought, some make-shift. As we read it, just this is what Paul seeks to establish in Romans, Galatians, Ephesians &c. In the tenth chapter of Romans he hastens to guard against misapprehension that might be induced by what he had said, by declaring that Whosoever shall call upon the name of the Lord shall be saved.

As it is with the first step in salvation, so it is with all the rest. A man can receive nothing except it be given him from heaven. The promises of God show us what God proposes to do for us and by us, and we plead these promises and get them fulfilled. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. ii. 13. "Elect according to the foreknowledge of God through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2.

THE SPIRIT, HOW KNOWN.

"HEREBY know ye the Spirit of God," says the apostle John (1 J. iv. 2) and he proceeds to tell us how we may know him. The question is one of infinite moment; we are not more dependent on Christ for our salvation, than we are on the Holy Spirit. It is by his presence with us that we know our adoption, and are strengthened to fight the good fight of faith. God forbid that any of us should make a mistake here. How then do we recognize the Spirit of God? Directly? By direct contemplation or apprehension? Or do we recognize him by a singular joy or emotion of any kind? No; such emotions come after the recognition of the Spirit. The apostle proceeds to tell us how we may know the Spirit: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." The Spirit of God manifests his presence in us, by revealing Christ unto us. This exactly corresponds with what Christ told his disciples about the Spirit, before he was delivered into the hands of his enemies. "He will guide you into all truth; for he shall not speak of himself (*ap' eautou*), but whatsoever he shall hear that shall he speak.—He shall glorify me: for he shall receive of mine and shall show it unto you." The Spirit comes to us that we may know the glory of Christ; for without the Spirit no man can call Jesus Lord. When Peter recognized Jesus as the Christ, the Son of God, Jesus told him that this was the work of the Spirit of God. When we find ourselves very much taken up with Christ, very eager to know more of his glory, examining with increasing interest the record of him in the Scripture, finding our chief joy in doing what is pleasing to him, and gladly testifying OF HIM to others, we may know that the Spirit of God (the Spirit of Christ) is within us. Nothing can be more express than the teaching of the apostle upon this point; we know the Spirit to be within us by the interest that Christ has for us. It is by the contemplation and imitation of Christ (looking unto him) that we are changed into the same image, from glory to glory. We dwell upon this matter because we think that many have taken up a wrong conception of the matter, and seek to make the Spirit of God the subject of direct contemplation. And some speak of the cognition of the Spirit as marking a higher flight in Christian attainment. The dispensation of the Spirit is indeed the crowning dispensation, and it is so because Christ cannot be known without the Spirit. But the Spirit himself is not known by consciousness, directly, but by his operations within us; the apostle plainly teaching us that by the way of direct consciousness, for all we know, it may be the spirit of antichrist rather than of Christ that is within us. And many are made profoundly miserable by being led to look for the Spirit in direct consciousness; they cannot know either the Spirit or Christ thus, but only their own wretched hearts, untameable, deceitful, a source of perpetual torment. Nothing is so fitted to overturn the reason as this kind of introspection. Thus in all the epistles, while the Spirit of God is acknowledged as the author of every good thing, the inalienable condition of life, Jesus is constantly held up as the object of believing contemplation. It is He that we are ever to seek to know better, to be conformed to, to glorify, to reveal. We know no reason, abstractly, why the third Person of the Godhead should not be addressed in prayer, yet it is not easy to find in the Scriptures a trace of any prayer addressed specially to him. In the New Jerusalem, the throne of God and the Lamb is brought before us. "That at the name of Jesus every knee should bow."

And note that it is specially "Jesus Christ in the flesh" that our believing regards are to be directed to; Jesus Christ in our humanity; the glory of God revealed in a life of abnegation, humiliation and death. It is the triumph of the Spirit of God to reveal divine love and the divine wisdom in the recorded truth concerning Jesus, the Gospel of the grace of God. We have not to excozitate Christ by any effort of the mind or fancy, but to find him in the word that endureth forever.

REMINISCENCES, CCXXXII.

EXTRACTS from diary. Bombay, 1849.

Oct. 6. The thing is to know what Christ crucified means; this will make a man intolerant of fruitlessness; he will feel that Christ's travail of soul is a ground for faith and hope unlimited, and until his own soul has experienced Christ's travail, he will not submit to the ignominious condition of present things. "There is none that stirreth up himself to take hold upon God. He saw that there was no man and wondered that there was no intercessor. There is none to guide her among all the sons whom she hath brought forth. And I looked and there was none to help; and I wondered that there was none to uphold. (See Isai. lxvi. 7, 8.)

Received a note signed by eleven girls in Mrs. H.'s school, saying: "Our very dear sir, we are very thankful for you coming here every day to hear our lessons, and for taking so much pains to teach us about the love of God. We hope that your labour will not be in vain. Dear Sir, we have collected a small sum of money which we hope you will accept as a token of our love and gratitude." I could not receive the money, but I do with great gratitude the affection expressed by it. May the Lord do good to their souls.

7th. I dreamed last night that lightning fell from heaven and set fire to every thing, and around my dwelling. I saw all the trees blazing in the darkness, and it was a time of universal confusion and destruction. I was lying on the hearth, and looking up the chimney I saw the fire raging and the stones of the chimney came tumbling down besides me, but nothing touched me, nor had I the slightest apprehension.

10. God is like one who, to lead a little child along a certain path, to a certain place, holds up some attractive object but keeps retreating as fast as the child pursues. He gives the child some reason to expect that, on reaching a certain spot, it will have the prize; but when the child comes to that spot, it is not there, but further on holding out similar promise. This may be very trying, but if the child, on finally reaching the prize ascertains that there were important reasons why it was not previously given, and that it is a far grander prize because of the delay, he will be content.

15. At 5 o'clock went, according to appointment, with a Native brother and another young man to preach to the Natives on the seaside where they burn the dead. Had much argumentation with Hindoos, Parsees and Musulmans. But where is that power from on high which God encouraged me to seek, on March 2nd, when I broke off from this vain labour.

18. I seem now to be fairly launched in the providence of God, on the work of street-preaching again. It has struck me that perhaps God will have me enter into this arena with these his adversaries again, and perhaps suffer a good deal, and bear a faithful public testimony to his name, before his glorious appearing. My attention has been drawn to the passage Rev. 2. 19: "I know thy works and charity and service and faith and thy patience and thy works, and the last to be more than the first." Works, and at the last works again more than the first. There was an interval when the exercise of faith and patience was chiefly called for; and when those had been sufficiently tested, Christ wanted to see that consecration in the service of an aggressive gospel had suffered no diminution. May my last works be more than the first. May He strengthen me to bear witness in the thoroughfares of this opposing city to a Crucified Redeemer, and to suffer all things for his name, and to endure unto the end. Jesus seems to have had a period of comparative retirement for some months preceding his last advent to Jerusalem. He lived at Ephraim, a village on the borders of a desert; and seems to have emerged from it about 10 days before that of his crucifixion.

22nd. Arguments urged against Christianity in last week's discussions:

The Gospel is inconsistent with the O. T.

It is a *new* religion.

The name of Jesus does not occur in the O. T.

Christians do not obey the laws of Moses which they believe to be of God.

Jesus Christ had no father.

Tom Paine denies its authenticity.

God has decreed all things and so there is no sin. God wills both the sin and the punishment.

God is *nirakar* (formless); Christ is *akar* (having form). How then is Christ God?

Why did not Jesus Christ work miracles in his cradle?

Why did he not baptize with fire, according to the promise?

If John the Baptist was his disciple, how could he baptize his Master?

If Jesus was the Son of God, how could he be baptized by a man?

Jesus Christ spent 30 years in studying sorcery, and then came forth to exhibit his science.

Jesus was like Ram, Krishna &c. a thief and sinner; *e. g.* the ass, plucking the corn on

the Sabbath, overturning the tables of the moneychangers.

He told his disciples to preach only to the lost sheep of the house of Israel; why then do you try to convert other people?

What was the character of Lot, Judah, Boaz, David? Yet Christ descended from them.

God says I have set my bow in the sky; but what is called a bow is simply an appearance.

Christ called himself the Son of Man; you call him the Son of God?

The Sons of God saw the daughters of men &c.; was he one of these?

Show me one man who walks according to the Gospel.

The Government is frequently guilty of injustice.

You acknowledge the iniquities of your own people. Go then and make them what they ought to be, make the Government what it should be, then come and preach to us.*

Oct. 28. Received a letter from Bro. Richards (Fuchaw) in which he animadverts on my printed letter and procedure severely: "If" says he, "I see one choosing a life of suffering for the sake of others, I cannot say he has gone either beyond or up to the rule; or if I see another devoting many of the blessings God has profusely scattered around him to his own enjoyment, I have no censure whatever to bestow on this alone. It seems to me there is an honor to be set on temporal good, which God has revealed in the extent to which he aims to make men happy by it, and in the promises and threatenings of his word in respect to temporal things. A view of this may enable us conscientiously, with a reference to God's glory to *seek* and to *enjoy* temporal good, and will guard us from regarding it as selfishness or sensuality which leads other Christians to seek or enjoy such blessing.—I feel that from the ease with which our money comes to us we are very prone to lay out too much for our own comfort. We are prone too, in order to justify ourselves, to stand upon our rights before our fellow-men, rather than think of our duties before God. We are prone among these degraded heathen, when learning our own superiority over them, to exalt ourselves and walk as lords among them. It may be owing to these influences that the general style of living among missionaries is too high.

"I can have nothing to say against the most humble style of life one should adopt, *provided* it be not in contempt of good and comfort he might properly receive, or be not done for the mere sake of sacrifice and self-denial, or be not in disregard of life and health and ability for useful labor."

"Can we sit down to study the Bible with the certainty of finding any definite standard for style of living? Might we not suppose ourselves left to the guidance of general rules? Is there any such standard there? Is the course of life followed by any meant for imitation irrespective of the circumstances in which they moved, or the objects at which they aimed? Is an absolute disregard of the things of the world proper? Is *enjoyment* of them wrong? How far may we suffer the views of those below us to influence us in our style of living? Shall we lay aside the style of living of a Christian land, because to the heathen it savors of lordship?"

[Letters intended for the *Bombay Guardian* should in all casses be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—The enclosed lines were the heart-breathings of a soul now gone up higher. She was permitted to serve the dear Master but nine months after her arrival in this country, when she was called to His blessed presence.

I forward the poetry as I thought it might stimulate and encourage your readers to seek *closer* communion with the Saviour.

Yours in Gospel bonds,
JOS. RAWSON.

Ahmedabad,
Oct. 10, 83.

[The following are the verses referred to in the above, *Ed. B. G.*]

"WHO LOVED *me* AND GAVE HIMSELF FOR ME."

1
I can almost feel the pressure
Of that piereed Hand in mine,
Oh! my raptured heart is longing
To behold His face Divine.
Oft I seem to hear Him whisper
Of His boundless love to me,
Then my happy, happy Spirit
Panteth, *yearneth* to be free.

2
I can feel His very presence
(What a stillness fills the air!)
O'er His blood-bought child He bendeth,
Telling of His tender care;
Yes, He loves *me*, loves me dearly,
More than mortal tongue can tell;
Now I know, whate'er betideth,
Jesus *doeth* all things well.

3
Can I tread a darksome pathway
Whilst I've such a faithful guide?
Darkness only drives me nearer,
Closer to His wounded side,
He has trod the waste before me,
In His steps I'd follow now,
Shall I fear the thorns may hurt me
When they pierced my Saviour's brow?

4
Sweet it is to learn upon Him,
Here my weary soul finds rest,
When He clasps a way-worn sinner
To His Tender loving breast.
Oh! 'Tis rapture thus to know Him,
Thus to realize His love;
Thus to learn in sweet communion
Something of the bliss above.

5
Yet a few more miles to journey,
Ere our wanderings are o'er,
Yet, a few more surging billows
Ere we reach the longed for shore;
Yet a few more pangs and partings
Then our trials ever cease,
Yet "A little while" of watching,
Then our Home, and endless peace.

LELLA.

DEAR SIR,—The last copy of "The Christian" has a fine article upon "Our Boys" which, it seems to me, contains some wholesome advice for parents in this country, where the problem of how we are to provide for our growing youth is becoming more and more difficult of solution. If you concur in my humble opinion of the article perhaps you will be able to find room for it in your good paper.

The same number of "The Christian" has an interesting letter from Mrs. Josephine E. Butler about the persecution of Salvationists in Switzerland, and on the last page the announcement is made that general Booth had received an invitation to visit India, and had promised to do so.

Yours &c.,
H. N. T.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sunday—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.
SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S School, 7 a. m. Tamil, 10 30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

RECEIVED for Gospel Hall, Picket Road, from Mrs. F. Rs. 5; Monica, 1; Paulina, ½; Mrs. B. 2.

J. N. U. We think you will see on reflection that we could not without great impropriety publish your letter.

Epitome of News.

SATURDAY, OCTOBER 6.

—*Christian*: "One of the saddest incidents connected with our seaport annals is that recorded last week concerning the wreck of the barque *G. J. Jones* off the Cornish coast. When help was needed, and the lifeboat summoned, instead of being ready for service, a hole was found in its side, some of its crew also were the worse for drink, so that before this only hope of safety could be sent to the rescue, it became too late for its employment to be possible. Thus precious lives were sacrificed to the negligence of those who ought to have seen to it that all was ready for the time of need."

"All honour to the noble Cornish women of Cuddon Cove who were the first to rush out into the water and seek to rescue the survivors of the shipwrecked crew of the *G. J. Jones*, which had just gone to pieces on the rocks that stud their coast. Foremost among those who clambered down the steep descent, and dashed into the blinding spray at the peril of their own lives, and actually the first to effect a rescue, these brave women deserve the praise and thanks of their country for such an example of heroism. The women of England may well be proud of their sex while such instances of feminine nobleness occur in our midst."

—*Independent*: Egypt.—An important event in the history of the American United Presbyterian Mission in Egypt was the baptism, July 15th, at Cairo, of a Mohammedan, Muhammed Ramsi. He is about twenty-five years of age and of the honorable holy family of El Khuidare. This family enjoys the revenues of one of the Cairo mosques. He graduated at the Government College, where he was a fellow student of another convert, M. Habeed. After graduating he went to the medical school in Old Cairo, where he spent four years. He was then chosen, with seven other young men who had distinguished themselves in their studies, to go to France to complete his course. He remained in France thirteen months, and returned last year about the time of the breaking out of the war. Convinced of the falsity of the faith of Islam, he in France put himself under instruction to the Catholic priests and attended their services; but was deterred by his dislike of image-worship from joining them. The conversion of his friend Habeed drew his attention to the Protestant mission, and he asked to be baptized. Not seeing sufficient evidence of conversion the request was denied. He then made himself known as a Christian to his family, when the case was reported to the Kadi, who threatened him, and kept him a prisoner for several days, when, finding him firm, he was released. Many were present at his public baptism, and the missionaries feel that the importance of the

* Many of these objections, with answers, will be found in Discussions by the Sea-Side, published by the Bombay Tract and Book Soc.

ASIATIC SOCIETY MUMBAI

case, if the authorities allow it to stand, cannot be overestimated.

—The Christian at Work:

It will require something more than the address which Prof. Harkness delivered before the California Academy of Sciences to make a doubting world believe that those Carson footprints were made by an Occidental giant—the Homo Nevadensis. Prof. Harkness dwells upon the absence of claw-marks in the footprints—without for a moment considering that the marks might have become obliterated, or that there might have been a race of sloths who left no claw-marks in walking, just as holds true regarding some bears. Without going into the particulars of Prof. Harkness's arguments, we may mention that he resolutely refueses to consider some difficulties. For instance: the average step of a man is 22 inches, and his straddle measures from 2 to 3 inches. Those Carson footprints have a stride of 39 inches, with the enormous straddle (lateral distance between heels) of 18 inches. So that here is your Homo Nevadensis who steps 17 inches farther than man—indicating a height, as man is built, of about twelve feet, yet with a straddle from six to nine times that of the average man! If it was any sort of a homo that made these footprints, he must at least have been constructed on a wholly different model from that of his inferior descendants. Certainly the argument so far is with Prof. Le Conte and Prof. O. C. Marsh, that it was made by a mammoth sloth, or some other edentate bradypod.

—*Norwich (N. Y.) Advertiser*: Recently a woman looking from her back window in the city of Newbury saw in the house opposite a little child hanging from a window-sill, but kept from falling by a dog who had caught the child's dress in his teeth. The mother had left her baby, eighteen months old on the floor of the front room playing with her toys and a little terrier dog that is its constant companion. The mother was away just three minutes, but when she came back and opened the door her infant's head, arms and shoulders were hanging beyond the stone sill of an open window, and near it, with its feet on a chair, stood the little dog holding on to the child's dress for dear life. Her child, unconscious of any danger, was crowing at some objects in the yard, while the dog holding on the dress looked a mute appeal for haste and help. In an instant she was at her baby's side and the danger was past. When the dog had been relieved of his burden he pranced around the mother and the child with a delight that was almost frantic.

—*Sind Gazette*: A murder was committed at Jacobabad by a sepoy of the 1st Belooch Regiment, stationed there, on Sunday, the 16th ult. The sepoy, a Brahui, deliberately armed himself, and, entering a certain house, shot a boy belonging to the regiment. He then attempted to kill two men who were in company with the boy, firing two shots; but he only succeeded in wounding the men. Managing to get away, he ascended the rifle butts, and there defied anyone to take him alive. As he was in possession of ammunition, and positively refused to surrender, he was eventually brought down by a long shot fired by a Belooch sepoy, The bullet hit him in the shoulder, and thereupon he was instantly seized, and taken to the hospital.

—A Hindu woman was murdered yesterday by her brother-in-law, Bhugwadeen, a dhobi.

Monday, October 8.

—*Times of India*: The impending installation of the young Nawab of Jinjeera will give back to native management another State which errors of administration had compelled the Paramount Power to take under their own control.

—*Same; Lahore*, 6: The Salvationists went in procession from the city to Lawrence Hall with a band playing. The party were conveyed in common bullock hackries. The female element proved decidedly attractive. Vast numbers of natives followed. The natives look upon the Salvationists as fanatics and lunatics. The meeting in Lawrence Hall was crowded, Many Europeans being present. "Major" and Mrs. Tucker addressed the meeting. A strong party of police kept with the Salvationists and guarded the route taken. No violence, however, was offered to them.

—The *Englishman* says; We regret to hear that Miss Leslie has been obliged to close her Home for Inebriates, which has done so much good during the last few years, owing to the landlord having given her notice to give up the house. There are many men now enjoying respectable positions in Calcutta and elsewhere in India who owe their reformation entirely to Miss Leslie.

—*Rast goftar*; We hear on reliable authority that within one year thirteen Hindoo widows have taken refuge in the Punderpore asylum which has been started by some philanthropic natives to prevent the crime of infanticide. Of course, the thirteen widows are victims of the cruel Hindoo custom which prohibits widow remarriages. Of the thirteen women who have left their infants to the care of the asylum, three are Duxnee Brahmins, four Guzerati Brahmins, one Bhattia woman and five Bania women. They do not all belong to Bombay but come to this city from all parts of Western India and are sent to Punderpore by the agents of the society. We find that most of the widows above mentioned had been sent by their parents who preferred the exposure to the crime of infanticide. It is a common circumstance among Hindoo widows to go to distant places on pretence of pilgrimage but really for the object of committing murder of their inoffensive but illegitimate offspring. This is done by connivance of the parents of the girls. The Walkeshwar Temple which is reputed to be holy by the Hindoos must by this time have been the scene of hundreds of child murders under the cloak of pilgrimage.

—*Bonbay Gazette*: The steamship Clan Ranald, which arrived in the harbour from Mauritius on Saturday evening, brings news to the effect that hostilities were about to cease, and a treaty was being arranged by which the Hovas agreed to cede to the French a strip of territory in the north-west of the island. Great sickness was said to prevail in the French camp. H. M. S. Dryad arrived in Mauritius from Madagascar on the 24th ult., the day before the Clan Ranald sailed.

Tuesday, October 9.

—*Times of India*: A sad accident occurred early yesterday morning, resulting in the death of Mr. William Cope, an assistant to Messrs. Grindlay, Groom & Co. Mr. Cope was riding along Church Gate Street, when his horse suddenly bolted, and on reaching the paved footpath near the Public Works Office, it fell, throwing its rider violently against the iron railing of the compound. Mr. Russell. barrister-at-law, Mr. O'Connell, of the B. B. and C. I. Railway Company, and Mr. Owen, an engineer, observing the accident immediately went to the unfortunate man's assistance and had him removed to the Bombay Club, where Drs. Carter and Langley immediately attended him. At the suggestion of the latter, Mr. Cope was shortly afterwards conveyed to the European General Hospital in Superintenent Crummy's phaeton, bedding being placed in the vehicle and coolies being employed to draw it. At the hospital the patient's injuries were immediately attended to but he gradually sank, and died at eleven a. m.

—*Indo-European Corr.* Notwithstanding the pressure brought to bear by Government against lotteries, raffles, &c., which has extended itself to the prohibition of the time-honoured Derby sweeps, we find that, in the very heart of the presidency town, a sweep was got up the other day in connection with the St. Leger race, the first prize in which, Rs. 14,000, was won by an official of the Bank of Bengal.—

—*Statesman*: The feelings with which the missionaries of this city regard the unfortunate case of Miss Pigot, is shown by the fact that Mr. Hastie was *not* invited to the last conference meeting, and that Baboo Kali Churan Bannerjee *was*. The fact is, that neither Mr. Hastie, nor any one else, really believes that there were any improper relations whatever between the Baboo and Miss Pigot, and it is most shocking that the monstrous story should ever have got about. It is very characteristic, too, that Mr. Hastie, while not invited, presented himself at the conference, to the very great surprise of its members; the Baboo, who *was* invited, modestly and with better taste stayed away. This is the gentleman to whom Mr. Hastie was anxious to apply the "tip of his boot," for an offence that was purely imaginary.

—*Indian Witness*: The letter addressed by the Calcutta Missionary Conference to the Viceroy, in reference to the Indore difficulty has been courteously acknowledged, and the brief reply sent is regarded by the missionaries as highly satisfactory. It would be premature to anticipate what solution of the question will be ultimately reached, but at present there seems good reason to hope that an arrangement will be made which will remove the grave apprehensions which were caused by the action of Sir Lepel Griffin and the Durbar. A happy solution of this question will go far to prevent the occurrence of a similar difficulty in other parts of India.

—The *Dnyanodaya* is publishing a valuable series of articles on "The Testimony of Comtemporaneons History to the Beginnings of Christianity."

—*Bombay Catholic Examiner*: Catholics will also be grateful to the *Bombay Guardian* for the information that if the Bible is true, what the Pope has ordered them to do is to spend thirty-two days in blasphemy. We think it is William Cobbett, who discribing certain worthies of the Reformation and what they did to purify religion, says he would rather run the risk of going to hell with Good King Alfred and Edward the Confessor than mske a dash at Heaven with King Hal and Queen Bess. So too we would rather believe in the infallibility of the Pope than in that of the editor of the *Bombay Guardian*; and we would run the risk of blasphemy, by praying for the Blessed Virgin's intercession in company with Leo XIII and his twelve hundred Bishops rather than join the *Bombay Guardian* in the Molochian worship which it thinks to be founded on the Bible. We confess to being rather sceptical as to the assurance that in January next Protestants *throughout the world* will unite in praying to God in the name of Jesus. In the first place Protestants do not exist *throughout the world*, and in the second place the majority have given up praying long ago. There is a good deal of sincerity in the *Bombay Guardian*'s regret that Protestants have come to look upon any one as uncharitable and narrow-minded who speaks against the Catholic Church as antichristian. The explanation which it gives is ingenious, but not what we consider to be the true one. The fact is that most Protestants have learned to distrust the rabid denunciations of Catholics, which still survive in papers like the *Bombay Guardian*.

—The *Bo. Cath. Examiner* draws our attention to the account of a young girl 'miraculously' cured while reciting the Rosary before an image of the blessed Virgin. While we believe in the possibility of miracles in these days we are not prepared to believe that every thing is a miracle which is so reputed by some. A miracle wrought in answer to a prayer to Mary has no parallel or precedent in Scripture. True prayer must be based on some promise; and we challange our contemporary to produce a Scriptural promise for prayer offered in the name of Mary.

Wednesday, October 10.

—*Times of India*: House accommodation of all kinds being as scarce as it is in Bombay, surprise has often been expressed that Government have not allowed the few available sites in and near lhe Fort to be utilized for building purposes. We are glad to see that it has been decided thus to utilize a portion of the vacant piece of ground now used as a playground by Parsee children on the Kennedy Sea Face between the Marine Lines and Churney Road railway stations. This is a step in the right direction, and we hope that other plots equally conveniently situated may be placed in the market. The land is to be sold by tender, and will be divided into sixteen plots, each containing an area of 1,8333 square yards. The purchaser is required to build within three years of purchase.

—Same: A correspondent writing from Nassick on the 8th instant says:—We have had a terrible calamity here. Mrs. Woodward, wife of our esteemed Collector, and Mrs. Silcock, wife of the Assistant Collector in charge of the Forest Settlement Department, both died here, early this morning, from what the doctor believes to be fish poisoning (Bombay oysters). Both ladies were buried this evening. All the gentlemen in Nassick and several ladies were present at the funeral; also all the officers of the Deolalee Depót, and a large crowd of natives, including all the Parsees in the station. Both Mrs. Woodward and Mrs. Silcock were exceedingly popular in Nassick, not only amongst their own countrymen and countrywomen, but amongst the natives of all classes, to whom they had endeared themselves by their large-hearted sympathy and readiness to assist them in every way. No description of mine can adequately convey any idea of the gloom which this dreadful event has cast upon our little community.

—The fine of Rs. 500 imposed on Mr. H. A. Geyer for defamation, has been reduced to Rs. 1. on appeal.

—Many years ago, says a contemporary, there came to Bombay, in the train of an Opera troupe, a *corps de ballet* composed of six lively Italian ladies. A Bombay journalist, who has since won high honours as an Art critic, protested vehemently against our teaching the innocent natives of this country that "the brandishing of twelve fat legs of six fat girls was essential to the enjoyment of cultivated Englishmen." Since that time, more ballet dancers have been imported; and Calcutta and Bombay at least have learnt that a display of the charms of the fair sex is a part of the Western pleasure programme. The effect of this upon the morals and manners of native society need not be discussed here.

In connection with the above para. We remark that Mr. Wilson, the Circus man, is now placarding Bombay with pictures of a more than semi-nude white woman to be seen at the Circus swimming in a glass natatorium or aquarium. This will doubtless attract many.

—*Madras Standard*: The fourth anniversary meeting of the Eurasian and Anglo-Indian Association of Southern India was held at the People's Park last Saturday evening. The attendence was very large, indeed much larger than in former years. The park was open to the public during the whole day, and people had free access to all parts of it, including the enclosure to view the zoological collection.

An address was presented to Mr. D. S. White.

—Oriental Congress at Leyden; Atheneum: The Aryan Section was constituted, under Prof. von Roth as president, Profs. Weber and Lignana as vice-presidents, and Dr. Rhys Davids and Prof. Michel as secretaries. The first paper was one by Prof. Kern on a Sanskrit-Kavi dictionary drawn up by a Javanese scholar of unknown name and date, on a plan very similar to that of the Amara-kosha. The next was by Mr. Cust, on the origin of the Asoka alphabets; and the great interest which his exposition of this difficult and doubtful question excited is sufficiently evident from the fact that the discussion which followed occupied not only the rest of the day, but also nearly the whole of the sitting on Tuesday. The Pandit Krishnavarma then read a paper on the use of writing in ancient India, and Prof. Buhler read a letter from Prof. Max Muller on the same subject, accompanied by photographs of fragments of ancient Sanskrit MSS. discovered in Japan.

—*Overland Mail*, Sept. 21: The announcement that the thirty prisoners who were taken by the French in the engagement with the Black Flags were immediately beheaded has, as far as we know, been passed over without comment by the press both here and abroad. Had thirty French prisoners been taken and beheaded by the Chinese, the incident would seem less out of order, for we know that the Celestials consider such action as the privilege of the conqueror; but in such a case an outcry would have been raised, and probably meetings would have been called to protest against the fresh example of Asiatic atrocity. It is a new fact in modern warfare that Western nations are going to follow the example of Eastern warriors.

—A report made to the Minister of Industry and Commerce shows that there are 32,000 Evangelical Christians belonging to the various Italian churches; 22,000 foreign Protestants are permanently settled in Italy, and 8,000 are passing visitors. The permanent Protestant population of the Valdese valleys is about 22,000

—*Indian Churchman*: We are really very grateful for Pope Leo XIII's incitement to the study of history. It has long been our feeling that it affords the only gleam of hope for the reunion of Christendom. It is the criterion to which we ourselves have long appealed and if the Pope's advice is at all widely followed, historical studies—which have lain under a cloud amongst English Roman Catholics since Cardinal Manning's anathemas against them—will enable us at least to understand one another better, and so abate the bitterness of controversy.

—*Indian Chr. Herald*: The Exhibition buildings adjoining the Calcutta Museum and on the maidan, are rapidly approaching completion. And before this month shall have terminated the articles to be exhibited will begin to appear inside them. The buildings are very spacious, and with the handsome museum as a centre will be very attractive. The large space that was occupied by St. Paul's School and more recently by the Bengal office, has been cleared and built over, and the very large tank to the east has a bridge constructed over it, flowers are planted round its bridge, and a diving bell is to work in its centre. To the West of the museum on the maidan three large buildings have been erected, and a high brick wall has been built, enclosing them and one of the large tanks of the maidan. Three piles of masonry have been erected on the Chowringhee road, to support a bridge from the museum in the East to the Exhibition buildings on the West, so that although the Exhibition will be on both sides of the Chowringhee road, the whole will be united.

Thursday, October 11.

—Some time ago it was announced that one of the first actions of the Government would be a vigorous effort to stamp out the slave trade in Egypt, and now the work seems to have commenced in earnest. Quite recently the gendermerie succeeded in capturing near Assiout a large caravan, consisting of about two hundred and fifty slaves; and now they have arrested Ali Saidi, the chief slave-dealer in Cairo. He will be tried by court-martial in a few days. Among the slaves found in his possession were six females—three Circassians and three negresses. Five of them received their freedom, but the sixth—a beautiful Circassian girl—absolutely refused to accept the proffered liberty. It is not known whether the future of the five liberated girls has been properly assured.

—Mr. J. P. Collier, F.S.A., the Shakesperian editor, biographer, and commentator, has just died, aged ninety-four. During the last forty years he has been in the receipt of a literary pension of £100 a year, which has bestowed on him by Sir Robert Peel.

—Mr. MacAfee, Supdt. Mission High School Ahmedabad, writes as follows to the *Times of India*: Something like eleven or twelve years ago the Rev. Fr. Wyllie, headmaster of the St. Xavier's School in Bombay, was appointed an examiner in Latin at the Matriculation Examination. And in preparing his class he actually taught it as class exercises the passages for translation which his colleague and he a fornight subsequently placed before the candidates for the University Examination. On this becoming known, the Syndicate investigated the matter and decided that, for the future headmasters should not be appointed examiners at the Matriculation Examination. This year, however, the Syndicate, in direct violation of their own rule, have appointed Mr. K. T. Best, headmaster of the Ahmedabad High School, an examiner in English at the Matriculation; and not only have they done so but have also selected him to take charge of the "Ahmedabad Centre."

Mr. MacAfee addressed the Registrar of the Bombay University regarding this, and received for reply a notice that the Syndicate recorded his letter. They apparently resent the idea that they should not be allowed to violate their own rule.

—The *London and China Telegraph* is informed that it is the intention of Her Majesty's Government to despatch a Minister Plenipotentiary to Korea to negotiate a treaty that will open up that country to residence and commerce for British subjects. A German Minister will also proceed to Korea at the same time.

—The Mahratha, remarking on Mr. D. S. White's Memorial asking that Eurasians and Anglo-Indians be considered *Native*, says: We have carefully abstained from expressing our opinion as to whether Eurasians and Anglo-Indians should or should not be considered as Natives. The existence and growth of this class is a very great anomaly and no sane man would hazard a premature solution of it.

Friday, October 12.

—It is reported that cholera has been raging to such an extent at Pekin, that three thousand deaths occurred within three days.

—Two friends Mr. Preston and Mr. Reynolds were sitting together drinking when the latter suddenly attacked the other and beat him so that he had to be removed to the Hospital.

—*Apropos* of the melancholy death of Dr. Jackson from the effects of hornet stings at Pachmarhi, a correspondent informs the Allahabad paper of a case that has just come under his knowledge where a native encampment pitched under a tree full of bees' nests suffered severely for their want of caution. "The smoke from their cooking irritating the bees, they came down in swarms and attacked the horses, which being tethered offered them an easy revenge. One which could not succeed in breaking loose was actually stung to death, and the others were more or less injured either from the stings or from their wild flight." "The best resource if attacked by bees," remarks the *Pioneer*, "is to wrap yourself in a blanket, or if a blanket is not at hand to take to water. Should neither be possible, the only thing left is to lie motionless on the ground and trust to deluding your foes into the idea that they have disposed of you.

—Fall of rain to date, Fort, 84 inches.

—Deaths last week, 400. By cholera, 12.

Mr. Schuit, who was Lloyds' sub-agent at Anjer, and who was fortunate enough to escape, but lost all his property, has furnished Lloyds' Agents in Batavia with an account of the destruction of that port on the 27th August :—

"The coast of Java from Maoet on the north to Java's 3rd point on the south-west has completely changed its configuration, the sea having reached to the distance of about half a mile inland Thousands of cocoa-nut palms have been destroyed and banian trees 200 years old have been completely uprooted and swept away. Large masses of coral, weighing 400 to 500 piculs each, have been carried 4 miles inland, and behind Anjer, a large lake of salt-water has been formed. The Cap of Anjer has been split into two pieces, one half having fallen into the sea. Anjer light and light-house have been swept away; the river at Anjer choked up and the conduit which used to convey fine drinking-water to the place, is in ruins. Mr. Schuit is of opinion that it will be impossible for many years to build a new town near the ruins of Anjer, as all the neighbourhood is a wilderness and quite uninhabitable, and if a new port of call for vessels is opened, it will have to be at some distance from the site of the above town."

—The Philharmonic Hall at Liverpool was, the *Liverpool Mercury* says, crowded from floor to ceiling on Friday night (Sept. 14) by a highly respectable audience to witness Mr. Irving Bishop's feats in thought-reading. In reply to Mr. Bishop's challenge, Mr. Labouchere wrote to a friend in Liverpool a long letter, in which he said, "I have no intention to aid Bishop to humbug your townsmen." Mr. Bishop said that Mr. Labouchere had had the offer of a Pullman car for his comfortable passage to Liverpool and a suite of apartments in the Grand Hotel, and his absence that night surely allowed a verdict in his (Mr. Bishop's) favour by default. The entertainer then proceeded with his performances, a representative committee of citizens having been previously nominated by the audience. The report continues :—"The greatest interest was attached by the audience to the attempt of Mr. Bishop to discover the number of a bank note by thought-reading. In the first trial he was successful in giving correctly four out of the five numbers of a note which had been handed him by a gentleman in the middle of the audience. He then invited any well-known gentleman to send him notes in sealed envelopes, the number of which they remembered. Four of these were handed in, and the one belonging to the rector of Bidston was selected for the experiment of Mr. Bishop, who was blindfolded, took hold of the reverend gentleman's hands, and, after a few minutes, succeeded in writing on the black board the correct number of the note. He was then very loudly applauded, and stated that, in accordance with Mr. Labouchere's challenge, that gentleman ought now to pay over £1,000 to the Liverpool Infirmary."

Selections.

EXTRACTS FROM "THE CHRIST OF HISTORY."

BY PROFESSOR YOUNG OF EDINBURGH.

* * * * *

"[The Author consents for the sake of argument to leave out of view all that is miraculous. He gathers some of the facts with their teachings which present to men *the manhood* of Jesus and endeavors to prove that such a manhood, under the particular outward conditions, can only be possible by the presence and union of *Godhead*."

* * * * *

"In all the three parts of the work it is demonstrated that the only philosophy that can satisfy the facts of the case lies in the doctrine of the incarnation of Divinity.—The incarnation is the *enlightening fact*." * * * *

"Grant the facts of the incarnation of Divinity, and you grant that which demands the miraculous and divine as its necessary and natural companions. In the person and life of Jesus the miraculous becomes natural and inevitable. "The Evangelical Narratives are justified, and raised above suspicion."—"*The world has a Saviour.*" We would express our own obligations to Professor Young for the help given us in perceiving the consistency and unity of the life of Jesus." (*Morng. Adv.*)]

* * * * *

"Perhaps the earthly life of Jesus, apart from subtle criticism and from Systematic, Metaphysical Theology, may be found to Offer original and extraordinary evidence of his Divinity; evidences which by their number, their harmony, and their force, shall amount to positive proof of this great mystery * * * * * Demanding nothing more than the *simple humanity* of Jesus of Nazareth, we shall venture from this platform to assert and expound *his true Divinity.* * * * *

We assume nothing more than this, that the Gospels, in a broad and general sense, are historical and veritable and this, in point of fact, is virtually granted by all. By far the (ablest, Strauss's "Das Leben Jesu") of the modern adversaries of the validitv of the New Test. concedes that Jesus of Nazareth lived on earth, and and that his character saving the miraculous element so largely blended with the delineation of it, substantially was what it is represented to be by the evangelists * * * * On the supposition that Jesus of Nazareth never actually existed, it is not within the range of rational belief that the idea of such a being was formed in that country, that age, and in the minds of such men as the evangelists are held to have been, and as in point of mental endowment and culture, and social rank they certainly were * * * * Take only the earthly life of Christ, suppose only that in a broad general sense it is faithfully represented—behold only the *Man—He* shall indicato and demonstrate union with absolute Godhead. Such a *Humanity* as his is utterly inexplicable, except on the ground of true Divinity."

——CHRIST'S SOCIAL POSITION——

"It will be proved that common formative principles utterly fail to explain the life of Jesus.

His life stands out a mysterious exception to all the ordinary laws that govern the destiny of men. What he ultimately became, so far from harmonizing with his earthly course and his outward condition, was reached; not because but in spite of all the influences, descending upon him from both of these regions. * * * *

"We can recognize one specific agency, indeed, though only one, which undeniably had an effect in preparing Jesus in his early life for the position to which he eventually rose. There was one person nearer and dearer to him than any other. * * * * That person was his mother. The Virgin Mary entertained from the first very exalted notions respecting her son. * * * * It is willingly conceded that, at the least, she must have believed that her Son was destined by God to a position of great sacredness and dignity, and this faith, no one can doubt, must have influenced her behaviour towards him and her method of treating and training him. Certainly she would strive to impart her own views to his mind, and fix within him the idea of his destiny, as she herself understood it.

"But *this*, be its value what it may, was the solitary agency in the earthly life of Jesus helpful to his subsequent elevation * * * * All else is not only not auxilliary but thoroughly obstructive. * * * * His birth-place, the wanderings of his infancy, his home in such a village as Nazareth, his humble occupation for many years, his dependence afterwards on the labors of his disciples and the charity of other friends, are affecting evidences of the poverty of his condition through life. * * * He endured the burdens, the humiliation, and the straits of poverty, and is he not, therefore, in a touching sense the brother of the sorrowing and the poor? It gives to poverty a singular sacredness and dignity. * * * * The great lesson is pronounced *with unexampled solemnity in the hearing of the world* that men and things are not always in reality what they are in appearance * * * * *

An unknown amount of obstruction to his work and his trimph *was* thus involved in the mere fact that Jesus belonged through life to the lowest ranks of society.

"In addition to the fact of poverty it must be taken into account that almost the entire of Christ's life was spent in manual labor. Dwelling till he was 30 years of age, in the house of Joseph the Carpenter, we are left to imagine that he, too, was engaged in the same handicraft. But this matter is set at rest by the question of the people, no doubt put contemptuously, * * * * Is not this the Carpenter the Son of Mary? * * * * What direct and formal education he received, can only be conjectured, but the high probability is that it must have been of a most limited character. * * * How knoweth this man letters? having never learned; * * * * * High patronage has sometimes made up for the absence of other advantages. But the poor were the associates of Jesus— * * * * * With the learned or the rich—with the ecclesiastical or the civil authorities—with the influential classes of society,—or even with single individuals of name or weight—he never had the most distinct association.

"Jesus Christ was alone, a poor artisan, uneducated and unpatronized. His entire social circumstances pronounced the impossibility, in human judgment of his elevation to power and glory.

ILLUSTRATED PREACHING.

BY REV. F. H. BECK.

In the beginning of my ministry an intelligent Christian lady who had listened to one of my crude efforts placed in my hand as a gift a little book, the subject of which is "The power of illustration;" and it became at once my guide in my method of sermon construction. It directed my attention in my careful reading of the Bible to the style of the prophets and especially that of the world's greatest preacher, Jesus Christ. Reading Christ's Sermon on the Mount and his kaleidoscopic discourse on the kingdom of heaven in Matthew, 13th chapter, where every thought in regard to its essential character is turned over to be viewed as "like" something; and reading also the words—"And without a parable spake he not to them; that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret (not understood) from the foundation of the world,"—my conviction produced by the reading of the work alluded to, that the illustrated method of preaching was the true scriptural one, was confirmed.

Symbol, similitude, analogy, the drapery of parables, accord with God's method; it is Christ's method and the most direct, quick and efficient one by which truth is made to impress the heart of the hearer and by which what truth is is revealed to the mind. The most elegant of the Old Testament scriptures are a series of beautiful similitudes. The Bible is like a magnificent picture gallery; it is ornamented and enriched with similes, allegories, parables and figures of the most instructive and charming kind, making it "altogether lovely" as a literary production, to say nothing of its high and holy revelations. The thought so finely expressed in after ages is

here realized and developed by these "holy men of old" as they spake "moved by the Holy Ghost."

"Tongues in trees; books in running brooks; sermons in stones and good in everything." David chanted the praises of God with creation in one hand and the law in the other; while to him every rock and tree, stream and flower, mountain and star became a symbol of some great spiritual truth. The argumentative must not be ignored; but argument, while it is clear, is cold and tiresome to the mases and, nnaccompanied with illustration, will not secure attention and interest. In our opinion argument and doctrine should be the bones of a sermon; and allegory, parable, illustration its flesh; warmth and life its ornamentation and beautiful drapery. The world's greatest and most successful preachers have been and are very free in the use of analogies and parables. Jeremy Taylor, called the "Chrysostom of the English pulpit," was apt in illustration. Scotland's lamented, most popular and successful minister, Guthrie, was profuse in the use of similitudes. Our own universally loved and admired Bishop Simpson adds to his clear, logical, argumentative method the most natural and charming style of illustration. That wonderful son of Erin, Thomas Guard, was eloquent through tropes and figures. Talmage, whose sermons it must be acknowledged have a magic attractiveness, abounds with illustration. Robert Hall, one of the mightiest preachers of the century, ornamented and enriched his sermons with many and rare parables and figures. He said on one occasion to a brother minister: "You have no *likes* in your sermons. Christ taught that the kingdom of heaven was like something—like to leaven hid in meal—like to a grain of mustard seed etc. You tell us what things are, but never tell us what they are like."

The charge of dryness and dullness made against many highly-educated and really good preachers and grand Christian men hinges as to its correctness on this single thought of Dr. Hall; they tell their hearers what things are, but do not tell them what they are like. "If you can't keep awake without it," said a preacher to his congregation, "when you feel drowsy why don't you take a pinch of snuff?" "I think," was the shrewd but good natured reply of one of his hearers at the close of the service, "I think the snuff should be put into the sermons." A little snuff of illustration would materially relieve the drowsiness of many congregations.

The world to-day grows restless under abstractions. They are not, however, to be wholly discarded by the Christian minister, for they form the basal stones to the temple of theology. But "Rapid Transit" is the spirit of the age. The study of the day is how to make quick time; by what means a thing can be soonest conveyed from any given point to another. The same is true of processes of thought. The hearer to-day will not, does not wait for a truth to come floating down to him at canal pace through slow arguments and slower reasonings. The masses do not, will not, can not reason out truth. They weary under the exclusively argumentative style They listen to the preacher, it may be under a sense of duty to hear the Word, while the truth he utters may make but little or no impression on the listener. When a truth by or through a figure flashes over the mind as clear as scintillations of light there is no labor or weariness in its perception and its reception is attended with pleasure and profit. Truth is received best when it opens to the mind like the beauty of a flower—instantaneously. The Jews did not mistake the meaning of Christ. They perceived he had spoken the parable against them.

The study and use of the most natural, appropriate and beautiful illustrations by which to embellish and render impressive a sermon is an important and difficult task. The illustration must be congruous, rare and beautiful to become impressive and effectual. Stale, commonplace figures are harmful. The asp that was fatal to Cleopatra was brought to her in a basket of flowers. A truth, "sharp as arrows of Juniper," conveyed in parables may pierce the conscience when if otherwise presented it would be rejected. Note Nathan's parable to David after his pitiable fall. What would Moody's sermons be shorn of illustration? It is a question whether he had not remained in obscurity and unknown to success had it not been that he possessed the happy faculty of picking up from life pictures to illustrate the truth. The address of the dying Jacob, Genesis, 49th chapter, is one of the finest compositions of antiquity. It is ornamented with the most beautiful figures. Who can read it without being moved and impressed? Strip off its parabolic drapery and it becomes commonplace. The songs of Moses, Solomon and David, the poetic prophecies of Isaiah, the fiery lines of Ezekiel, the pathetic strains of Jeremiah, the startling imagery of Daniel and the hymns of the minor prophets are illuminated with splendid parables. The book of Revelation, wonderful, mysterious, is a temple whose threshhold, walls, ceiling and dome are covered with splendid pictures of the unseen things of the kingdom of heaven. God has at least set his seal of approval on this method of conveying truth upon the human soul.

I had penned this article for young men who have just entered or are about to enter on the Christian ministry. Join the doctrinal strength of Paul with the parabolic method of Christ. While a sound mind, strong reasoning, much learning and correct doctrine are indispensable to success in preaching "Christ crucified," do not despise anything or spare yourselves any labour that will make your sermons interesting and able to make wise unto salvation.

PITTSBURG, PA.

(*N. Chr. Advocate.*)

A DIVINE OR SIMIAN ORIGIN, WHICH?

BY PROF. HERMAN LINCOLN, D.D.

Evolution is a biblical doctrine. It is taught alike by Moses and Jesus, by Paul and John. The first chapter of Genesis recognizes progress from chaotic matter to a perfected *cosmos*, from inorganic forms to man. Jesus teaches that in grace, as in Nature, life goes forward from the seed to the blade and the ear, and the full corn in the ear. Paul exults in the development of the race, by a divine plan, from the first to the second Adam, from the natural to the spiritual man. John unrolls the panorama of history from Eden to the New Jernsalem, from the solitude of the garden to the teeming life of the City of God. The evolution taught in the Bible is more intelligible than the scheme of Lucretius or Herbert Spencer, and more rational than that of Lamarck or Darwin.

It is still an open question of exegesis, Is Darwin's theory of the origin of man from a simian ancestor consistent with the record of man's creation in Genesis? Scientific men who are also Christians, like Professors Dana and Gray, find no insuperable difficulty; nor do many Christian scholars who study the works of God as eagerly as his Word. I do not propose to attempt reconciliation. The primary question is a question of fact. Was man evolved from a lower form of nature by a law of natural selection, or was he formed by a direct creative act? If the former can be proved by sufficient evidence it must accepted by every candid Christian. No honest mind can reject scientific demonstration, even if it upturns rooted beliefs or dissipates the dreams of childhood.

The question, therefore, is one turning on the weight of evidence; and I venture to affirm that, at the present moment, the weight is decidedly against physical evolution and in favor of the divine creation. It may be worth while to review the two lines of proof.

Mr. Darwin searched in vain, and the whole corps of geological workers have been equally unsuccessful, to find a single intermediate form in the chain of progress from the ape to man. He deplores the loss of so many important links in the geological record, but is honest enough to confess that they are missing. As he puts the case, only the last volume remains of the history of the earth, and in this volume only a few broken chapters, and only a line or two of any page. He hopes that, in the future researches in Asia or Africa, some of the intermediate forms connecting the Simian tribes with man may be discovered; but at present they are all missing. There is no proof, therefore, of human development from the ape. The data needed to establish it are all wanting. It is only a good working hyhothesis, which any one may be pardoned for refusing to accept.

But Mr. Wallace, an enthusiastic advocate of evolution, who disputes with Mr. Darwin the discovery of the law of progress by natural selection, denies that this law can be held true in its aplication to man. The law requires that all progress be in the line of real help in the struggle for life. No variation in organs is an improvement, unless it gives an advantage over rivals in this incessant struggle. But the smooth skin of man, and his larger brain, instead of being advantages in infancy, are serioue drawbacks; so Mr. Wallace asserts. Natural selection, therefore, instead of making them permanent, ought to destroy them promptly, if the human infant is to contend successfully against the young of animals, whose hairy skin protects from heat and cold, and whose smaller brains act promptly at birth, instead of waiting for the growth of adult years. Mr. Wallace maintains that natural selection fails to account for man, and a direct creative act is needed to explain his appearance on earth. The facts needed to confirm the theory of evolution by natural law are wanting, and important facts in hand are fatal to it,

The case is widely different when we consider the creative act recorded in Genesis: "So God created man in his own image." Man is formed in the divine image, and his whole nature bears witness to the truth of the Bible record. His reason is like God's; for he can read God's thoughts in the universe, and can discourse and interpret God's laws; and in his classification of the inorganic world and of living things he follows as by instinct the lines of division by which God created them. Man's imagination is like God's; for in its highest range of action, approaching to creative power, it invents only forms and forces which already exist in Nature. Man's taste is like God's; for it finds unceasing delight in the beauties and sublimities of the natural world, in the adaptations and harmonies which abound in animal life, and in the rich colors of sky and meadow and forest. Man's moral nature is like God's for his conscience responds to the claim of the moral law, and to the inmost core of his being he knows that in righteousness alone can true peace be found. The claim of the Bible that man is a child of God, made in the likeness of the Divine Father, is confirmed by the whole structure of his being and by the record of his history.

If a thoughtful man is required to test every theory by the laws of evidence, must he not accept the teaching of the Bible in preference to the hypothesis of science? For the latter the direct evidence is all missing. It would be at hand, it is confidently said if the geological record were not so imperfect. But be the cause of the deficiency what it may, the evidence is missing. No one denies it. It is hardly rational to accept a theory as established when the confirmation needed cannot be

found. It is irrational to accept it when important facts, as Mr. Wallace admits, cannot be brought into harmony with it. It seems utterly irrational to accept it, when another theory, announced by the highest authority, is found to harmonize with man's nature and his relations to the world about him, and with the past history of the human race.

I do not call in question the law of evolution. Wherever facts testify in its favor, let it be accepted without demur by honest inquirers. But I claim that if we are reduced to a choice between two theories of the man's origin—the one of by evolution from the ape, and the other by a divine creation—the decision must be governed by evidence. If all evidence is wanting for the former, while abundant evidence, internal or external, favors the latter the interests of science and its inflexiole rules demand the acceptance of the latter. It is scientific, no less than Christian, to believe in a divine origin for man.—(*Independent.*)

OUR BOYS.

A Social problem of the greatest importance to the nation, and to multitudes of the families which compose it, is being discussed in the columns of the *Daily Telegraph*. The quetion propounded is: What shall we do with our boys? The complaint is heard on all sides that every opening in our professional and commercial circles is blocked with an eager crowd of aspirants, for the vast majority of whom nothing but disappointment is in store. We are told, and not without truth, that "there is scarcely a father of a family who is not distressed, whose life is not more or less embittered, by this problem."

Various remedies have been suggested in the course of the discussion; the Army it is said is dwindling down, and if regiments were formed specially for the sons of gentlemen it might be easily increased, and the efficiency of its ranks maintained. But many of us have no desire to see the spirit of war increasingly developed among our boys, even if such a system of class distinction could properly be introduced into the service. Emigration to colonial settlements is the solution to which with almost unanimous voice the many who have taken part in the correspondence direct attention. Two difficulties in its way have been referred to, lack of fitness physically and socially for such work as the Colonies require from all who go to them in quest of fortune or a livelihood, and a lack of pratical knowledge and skill, such as would fit our boys to cope with the obstacles which would have to be overcome. So far as these objections are valid, is it not true that parents are largely to blame in that they have not trained their sons to greater hardihood, courage, and fitness for practical life?

Is there not among us a foolish and mischievous pride which leads to training boys (and girls also) in habits of indulgence, and contempt for industrial pursuits, and so fostering in them a spirit which militates against their future usefulness and independence in life? We have growing up in our midst a large number of young men who disdain work, despise the working classes, regarding all mannal labour as beneath them, and who consequently want to be "gentlemen" in the technical sense of the word, without contributing to the welfare of the community or earning for themselves a right to be regarded as useful members of society. If fathers will persist in talking of blue blood and social status, and in teaching their sons to look upon honest tradè and useful handicraft as undignified and beneath their notice, then they cannot expect in these days of social progress that berths will be found for their sons to the expense of others, who have learned to look upon life as a sphere of action and a field for usefulness. In this practical age the mere accidents of birth and name will not suffice to command influence and respect apart from faithful discharge of the duties of life. Industry, perseverance, and steady purpose are qualities which ennoble all classes; to teach our children these, and to introduce them early to opportunities of practically cultivating them, is a duty we owe to them and to the world in which these have to take their place. In Germany it is thought no disgrace to let all boys be taught a trade whether they are likely to want it or not; among the Jews it has been counted a sin not to give boys the knowledge of some means of subsistence which would render them independent of others.

The great Creator never intended man to look upon toil as a disgrace; man, as created by Him in all the nobleness and dignity of his first estate, wss set to dress and keep the garden in which he was placed. Luxuriousness of living, and proud isolation from practical and honourable pursuits in the various business departments of life, lie at the root of much of the perplexity surrounding the question, What shall we do with our boys? Our own is by no means a Spartan age, and there is ample room for an energetic crusade at this time against respectable idleness, and on behalf of the dignity of labour. Simpler tastes, self-denial and self-restraint, the value of money as having to be earned, and of reward as having to be merited, are lessons that all parents concerned for the future welfare of their children will do well to inculcate early.

The establishment of Colonial Training Schools in all our great centres of population is an excellent idea, and surely practicable. It would be well if technical education were more attended to in all our schools. Let our boys be taught agriculture, mechanics, and political economy at the same time that they are learning Latin and Greek. Let them be impressed with the fact that the hand as well as the head requires training and skill in order to success in life. Let false pride be sharply discouraged, and the principles of true ambition be instilled into their minds. Let them be taught to respect their fellow men of every rank; in the language of the good old Book, to "Honour all men," and to believe that "if any will not work, neither should they eat." There is a place in God's great world for every one who is prepared to find it, and to fill it with earnest purpose, patient effort, and honest aim. There is something for us all to do; the world requires all the brains and all the hands God has provided for its use, and it is a sin to withhold our share of diligent endeavour for the general good. Our boys must be led to see that

"Life is real, life is earnest,"

and that they must each one

"Be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labour and to wait."

It needs to borne in mind, too, that the problem cannot be fully solved apart from reference to moral and spiritual training. Our boys need a sounder education in reference to the great principles of truth and uprightness. Character makes the man; the fear of the Lord is the beginning of all wisdom, and the basis of all real and enduring success in life. The question what to do with our boys in relation to spiritual necessities and prospects is one which presses upon many of us, even more than their temporal interests. How to bring them under the influence of the Gospel, how to wean them from the fascinations and snares of the world, and how to attract them to the service of Christ, are problems we long to solve with greater clearness and success. To give attention to the physical and mental training of our boys, while we neglect the moral and spiritual, is a fatal mistake; they need to be taught to understand, and to reverently adopt as their own rule of life, our Lord's Divine injunction: "Seek ye first the kingdom God and his righteousness, and all these things shall be, added unto you." By precept and example in faith and with earnest prayer, under all circumstances, in season and out of season, let parents see to it that this is set before their boys as a fundamental principle in the true philosophy of life.—(*The Christian.*)

Miscellany.

—*India Methodist Watchman*; a Hindoo Convert's Experience:

In my wanderings, I had come into possession of the New Testament, but I did not believe in it and cared nothing about it. Some months ago some Methodist preachers appeared in the streets preaching every moroning and evening. Their preaching created no little commotion among my people of the town. Curiosity led me to see and hear them. I heard them preach the Gospel. I got very angry with them but dare not face them nor oppose them. Though I was angry I did not give up hearing them preach. For three weeks I heard them regularly. The word of the Lord says faith comes by hearing. It came so to me. One day one of the preachers urged all the people to make haste and get saved as time was very short and death was near. I could not forget that word "*time is short.*" I began to inquire if perhaps the peace I had sought for years might not be found in the way these preachers said that is by believing in Jesus Christ as the Savior and the Son of God. I determined to try. One day I went up boldly before the crowd and told the preachers I wanted to be saved. They simply replied to me "Believe on the Lord Jesus Christ and thou shalt be saved and left me there in the crowd without another word. I was tempted now to think they to whom I had spoken did not think me honest and therefore they had turned me away with only this word. On another oecasion I did the same thing and got from the preachers the very same reply and treatment. After some time, one day the 18th of August last on Saturday when the preachers I had heard were at home. I went to their house, and enquired all I could about Jesus. I felt sure on hearning what they told me that this was the way. I asked to be baptised. I was told that the first thing was to believe in the Lord Jesus Christ and be saved. I told them I did believe that Jesus Christ was the Son of God. They told me to pray. I bowed down with them in the Verandah of their house. They prayed for me and I opened my heart and told God what a poor miserable sinner I was, and that I believed in his Son Jesus. While I was praying I felt that the Lord did accept me, forgive me all my sins. They told me the next morning to meet them in the bazar and publicly before all the crowd who knew me to renounce heathenisim and declare my faith in Christ as well as my determination to be baptized. I met them in front of the Secunderabad market Sunday morning August the 19th and testify that Jesus was become my Savior and renounced then and there heatheism forever I trust. That afternoon in the presence of 300 people native and English speaking in the Chadarghat theatre I was baptized. I know my sins are all forgiven. My heart is made pure of the dreadful sins that filled it before. I have God's spirit withnessing with mine to tell me I am saved. I thank the Lord with all my heart that I know God now to whom I was a stranger a little time ago. Now I am preaching this salvation to my county people every day.

TELEGRAPHIC NEWS.

Belgrade, October 4th: A new Ministry has been formed here by M. Christie, the members of which favour the Austrian policy. The

Radicals are hostile to the new Ministry. The Skuptschina (National Assembly) was opened, but closed after one day's sitting.

London 5th: The failure of Messrs. Suse and Sibeth, merchants, has been announced, with liabilities estimated at £250,000.—Mr. Houldsworth, the Conservative candidate, has been elected member for Manchester in the room of Mr. Birley, the deceased member, defeating Dr. Pankhurst, the Radical candidate, by a large majority. The Liberals abstained from voting.—Latest news received from Madagascar states that the Hovas are displaying great activity, and that the French position is weak and precarious.—Sir Stafford Northcote, speaking at Belfast yesterday, said that he views the Marquis of Ripon's policy in India with alarm.

Paris, 5th: The Spanish Ambassador here has made representations to the French Government, courteously complaining that the brawlers during the late reception accorded to his Majesty King Alphonso have been allowed to remain unpunished.—The official journal this morning publishes although not in full text, the apology offered to his Majesty the King of Spain by President Grevy in fulfilment of a promise to that effect given at the time.—The resignation of General Thibaudin, Minister of War, is confirmed. He is accused of complicity with the bad reception offered to King Alphonso.

Madrid, 6th: The excitement here, owing to the late reception of the King in Paris, is moderating.

Paris, 6th: In reparation for the insult offered to King Alphonso, the official journal to-day publishes a Note declaring that President Grévy's apology published yesterday was authentic.—The Minister of Marine and Colonies, in the interim, caused by the resignation of General Thibaudin, has been appointed to act as Minister of War.—A telegram, dated September 30th, has been received from Admiral Courbet, stating that the heavy state of the roads in Tonquin necessitates military operations being suspended for the present.

Constantinople, 6th: The Earl of Dufferin had an audience of the Sultan to-day, who received him with the greatest cordiality,

London, 7th: News received from Annam states that bands of Hos, a body of men similar to the "Black Flags," have invaded the north-east of the Lao States and that the Siamese Government are fitting out an expedition against them.

Paris, 7th: It is believed that the Franco-Chinese negotiations have been fruitless of any results, and that they have been suspended.

St. Petersburg, 7th: The Russian press publish a statement to-day that the Afghans have occupied the Shughan territory.—Anti-Jewish riots have taken place at Constantingrad and Novomoskow.

Madrid, 6th: The Spanish Government regard the announcement in the French official journal with reference to President Grévy's apology to King Alfonso as inadequate, and demand that his Majesty's reply to President Grévy should also be published officially.

London, 9th: News from the south-west coast of Africa states that the French are displaying great activity on the Congo river in establishing factories and carrying on negotiations with the native chiefs.

Paris, 9th: General Campenon has been appointed Minister of War.—An official despatch has been received here from Tonquin stating that the "Black Flags" have evacuated Sontay.—It is announced that the King of Cambodia has empowered the French authorities to administer the taxation of his kingdom.—The French Government, hoping that a series of victories would strengthen its position at home, has ordered vigorous military operations to be prosecuted in Tonquin.

St. Petersburg, 9th: The occupation of Shugnan by the Afghans has been confirmed. Yussuf Beg has been sent a prisoner to Cabul.

Paris, 10th: The French Government have declined to make further reparation on account of the late reception given to the King of Spain by the Parisians.

Madrid, 10th: The Ministry here have resigned in consequence of their failing to agree with respect to future action in connection with the French insult to King Alphonso.

London, 11th: The Anglo-Indian Association have resolved to send a memorial to Earl Kimberley praying that further proceedings in connection with the Ilbert Bill be postponed until Parliament has had the fullest opportunity of considering the reports upon the Bill submitted to the Indian Government.—News from the Cape states that Usibepu has ordered Cetewayo to quit the reserve territory and seek British protection.

PASSENGERS SAILED.

Per P and O Str *Assam*, 12:

For London—Col and Mrs A E Campbell, Miss Boyle, Lieut P B Linsell, Lady Aitchison and three children, Col and Mrs Griffith, Capt the Hon and Mrs G F H Somerset, Mrs Franklin, Mr and Mrs H A Acworth and infant, Miss MacGregor, Mr J G Bush, Capt Darling, Mr Edwards, Mr John Ashworth, Mr W Flynn, Miss Armitstead, Mr H Hyde, Mr S Gammon, Mr B Carr, Mrs Jeffrey and child, Lieut S J Robinson, and Mr M Kennard.

For Venice—Mr H E Stokes.

For Suez—Hon Mr Justice Scott.

PASSENGERS ARRIVED.

Per Str *Nubia*, 7: from Liverpool:

Captain A C Bruce, Mrs Bruce, Master Reginald Bruce, Rev Dr Butler, Mrs Butler, Miss Butler, Mrs Woodrow, Master John Woodrow, Miss Marion Woodrow, Master Marshall Woodrow, Mrs Wilson, Miss Nellie Wilson, Miss Cormack, Mr Thomas S Sandlands, and Mrs J D Davies.

Per P and O Str *Gwalior*, 9:

From London—Mr D Cussack, Mr and Mrs Porter and infant, Mr and Mrs Gardiner, infant and 2 children, Mrs Alexander, Major J E Campbell, Mr H Pratt, Mr T W Hubbard, Mss Lurline, Madame Nicolo, and Mr J Lees.

From Brindisi—Major T M Newberry, Mr Errington, Col Hewett, Mr C G Masters, Col E M Norie, Miss Norie, Mr J Tweedie, Mr A Jameson, Major Hutchinson, Col and Mrs Jarrett, Major Cooke, Mr J Tawney, Mr and Mrs J W Johnstone, Mr C Castle, Mr H Wigrams, Mr A Hills, Mr E W Payne, Col G Rowcroft, Mr A Adey, Mr and Mrs D Pigott, Col H Waterfield, Lieut H Hancock, Mr J Twigg, Mr H Fraser, Col and Mrs R C Brookes, Mrs D Broughton, Mr A Patterson, Mr D Taylor, and Mr Conolly.

From Venice—Mr and Mrs W H Hudson, and Mrs R Spedding.

Domestic Occurrence.

DEATH.

PAFFARD—Oct. 5th, at 23, Grand Road, in the 49th year of her age, Ann, wife of C. S. Paffard, Health Department, Municipality.

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Subscriptions received from 15th to 22nd September 1883.

A. R. Gordon, 11th April 1884, Rs. 12; Manual Almeida, 31st December 1883, Rs. 6; Rev. W. H. J. Herre, 31st December 1883, Rs. 2-9; Mrs. J. E. Addis, 1st October 1884, Rs. 7-10; T. Kenderdine, 20th March 1884, Rs. 8; Rev. W. H. J. Picken, 18th May 1884, Rs. 7-10; Rev. J. G. Cooper, 30th June 1884, Rs. 7-10; N. B. Beyts, 31st December 1883, Rs. 20; Mrs. Hurst, 30th November 1883, Rs. 1-8; W. Bedford, 1st August 1882, Rs. 6; W. Howison, 4th November 1883, Rs. 1-8; A. Williams, 31st December 1883, Rs. 3-13; Conductor Henry Todman, 30th November 1883, Rs. 2-8; W. Euington, 15th September 1883, Re 1; Capt. A. L. Taylor, 15th January 1884, Rs. 7-10.

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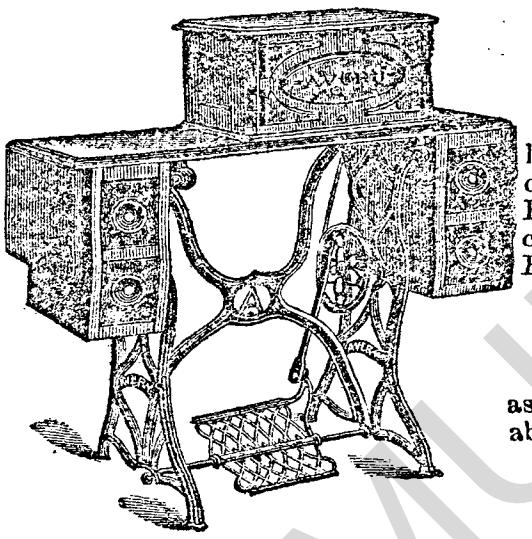

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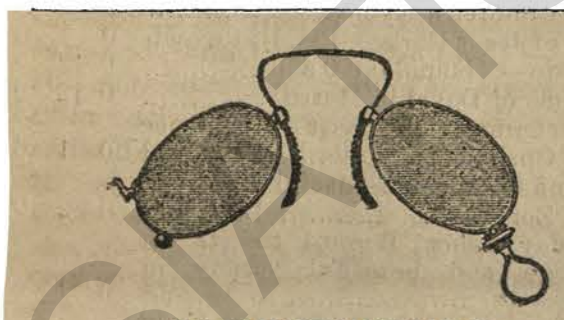

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